

# Museum of SANTAL CULTURE

Catalogue  
Part 1



Santal Arıçalı  
**Rakhi-jogao Bakhol**

Pañil Hañin



# **Museum of SANTAL CULTURE**

## **Santal Aricali Rakbi-jogao Bakhol**



A Catalogue on Santal Cultural Items  
Santal Aricali Sapa' reak Nutumko

Part 1  
Pahil Hatin

*Published by*  
**Ghosaldanga Bishnubati Adibasi Trust**  
**Birbhum, West Bengal, India**

# **Museum of Santal Culture**

A Catalogue on Santal Cultural Items

Village Bishnubati, Dist. Birbhum-731236, West Bengal

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# Introduction

**Santals:** The Santals count as the largest homogenous community of India. It is one of the few tribes that has retained its language and culture, along with oral traditions, even in our modern times. Their rich cultural heritage also includes deep artistic inclinations and a gift for the crafts. Santals who are settled in Jharkhand, West Bengal, Orissa, Assam, Bihar in India and in Bangladesh and Nepal, are egalitarian in nature. In India alone they are more than 10 million.

In this Museum we present a part of their culture and artistic sense through a display of their diverse art and craft items. This is an initiative to preserve and strengthen the best of Santal culture.

**Ghosaldanga Bishnubati Adibasi Trust** is the umbrella organization of two registered societies, the Ghosaldanga Adibasi Seva Sangha and the Bishnubati Adibasi Marshal Sangha. They have been working in two Santal villages, Ghosaldanga and Bishnubati for almost three decades. Their main thrust is education, but they also work in the area of health care, agriculture, biological farming, vocational training and Santal culture. The Museum of Santal Culture is located in Bishnubati and is maintained by the village organization.

## A. Murti ar Phoṭoko/Sculptures and photographs



**Juri Pari/A Santal couple (Sculpture)**



## 1. Hōr Oṛak/Santal house

*Accession No:*

2007/01

*Sapaṛ/Material:*

Hasa, maṭ, aṛ, babēr, jaḷai, busup̄ babēr

Clay, bamboo, straw, Babui grass

rope, needle, straw rope

*Beḵnaoićak̄́ n̄utum /Made by:*

Rasmoni Baski, Naran Das

*Benao aḵan serma/Year:*

2007

**Badaejon:** Santalkoak̄́ oṛak̄́ dō pon kona jaegare chapri ar kandhakote benaoakan tahēna. Chapri ar kandhako dō aṛe-arete ar talare dō raca tahēna. Asol kandha dō ‘marañ oṛak̄́’ko metaok̄́a ar ona sāotege miñten barand̄a tahēna. Marañ oṛak̄́ reak̄́ duar dō purub bankhan dakhin nakhako dōhōea. Judi asol oṛak̄́ utaṛ nakha tahēnkhan, purub nakhare dakaē oṛak̄́ tahēna ar sahan, goētha emantiak̄́ hō onḡege tahēna. Asol oṛak̄́ samañrege ḡaṅgra-ḡaṅgra, merom-bhiḡi lagiṭ gora tahēna ar sim kohō onteregeko tahēna. Paḡchim nakhare dō durup̄ barae lagiṭ oṛak̄́ tahēna ar haṇḡiko hō onḡegeko n̄uia. Racare bolok̄́ ar oḡonok̄́ lagiṭ barea duar tahēna, samañak̄́ dō ‘Kulhi Duar’ ar kuḡamak̄́ dō ‘Barge Duar’ko metaok̄́a. Kuḡam nakhage garsaḡe, kuñ, barge, gaḡḡia, khet ar bir tahēna. Sukri b̄aṛā ar gurić mande hō barge sećge tahēna.

**Description:** A typical Santal house consists of several extensional sheds and small rooms within a square space. All the rooms or sheds are situated along the edges of the boundary with a courtyard or an open space in the middle. The main room of the house ‘marañ oṛak̄́’ has a verandah. The door of the marañ oṛak̄́ normally faces south or east. For example, if the main room is on the northern side, then the kitchen is on the eastern side and a storage space for firewood, cow dung cake etc. is next to the kitchen. Opposite the main room is an animal shed for cows, goats, chicken etc. On the western side is a small room for sitting and drinking rice beer. There are always two doors—one for coming in and going out of the house. The main door is called Kulhi duar (road-side door) and the other is called Barge duar (back door). The backdoor faces the water tank, the fields or the jungle. The pigsty and dumping areas are normally behind the house.





## **2. Racare Kuri/Girl at the courtyard (Sculpture)**

*Accession No:* 2007/02  
*Sapaꝑ/Material:* Rapak' hasa, Arak' ron  
Terracotta, red oxide  
*Beḵnaoic'aḵ' n'utum/Made by:* Barhan Hansda  
*Benaō aḵan serma/Year:* 2007





### **3. Gai gupi kora/A herdsman (Sculpture)**

<i>Accession No:</i>	2007/03
<i>Sapa'/Material:</i>	Rapak' hasa, Arak' ron Terracotta, red oxide
<i>Be'naoic'ak' rutum/Made by:</i>	Barhan Hansda
<i>Benao akan serma/Year:</i>	2007



#### 4. Doñ Eneć Kuriko/Women dancing ‘Doñ’ (Photo)

Accession No: 2007/04  
 Photo hataoić/Photo by: Samiran Nandy  
 Benaŋ aŋan serma/Year: 2007

**Doñ eneć babotte:** Doñ do Santalkoak miŋten eneć dhara kana. Birbhum jilare ayo hoŋko do eae rokom reakko eneća, onako do nokoe noŋka: Sohrae, Doñ, Lagrē, Dom Doñ, Gilwari, Durumjak ar Baha Layoñ. Onako modre ‘Doñ’ do sanam khon jaŋtiko kusiaka. Baŋaekakabon je baba hoŋ laŋiŋ hō unak lekanakge eneć menaka.

**Description:** Doñ is a Santal dance form. There are about seven types of dance forms presently practiced in Birbhum District by Santal women. They are Sorhai, Dong, Lagre, Dom don, Gilwari, Durumjah and Baha layong. Among them ‘Dong’ is the most popular dance. There are an equal number of dance forms for men too.



## 5. Hōr Ato/Santal village (Photo)

*Accession No.:* 2007/04

*Photo hataoić / Photo by.:* Samiran Nandy

*Benao akan serma / Year:* 2007

**Photo babotte:** Hōr atore dō kulhi denebanar orać tahēna. Sanam gharōnjge ako orać samañ reak kulhi dō dinre bar dōm (setaĆ-ayup ber)ko jōkga. DaĆ din dō khetre cas iate dañgra-dañgrako dō orać samañ kulhire bhit areko toľkoa. Kulhi aře reak bhitre dō dupur lagit pinđako benaoa. Kulhi dō Hōr ato reak sanam khon asol jaega kana. Ato hōr dō nondege setaĆ-ayupko napamōka. Kulhi dupurup hō kulhirege hoyōka. Sohrae, Dasāe, Karam, Baha, bapla-biha emanre hō kulhiregeko enejōka arko sereña. Nondege atoren gidrako hōko gateka ar somaj reak leg-legcar ar ari-ćaliko ceda.

**Description: Houses** in a Santal village are built on both sides of the kulhi (village road). Every family sweeps the area of the Kuli in front of their house twice a day (Morning and evening). During the monsoon, the families whose fields grow paddy, tie their animals in the kulhi close to their walls. Houses that have walls facing the kulhi keep space for sitting. The kulhi is the most useful place in a Santal village. It is here that the villagers meet each other in the mornings and evenings. The important meetings and community cultural functions like singing and dancing in Sorhai, Dasai, Karam, Baha, marriage, etc take place in the kulhi. It is the place where the children receive their socialization and learn about the social norms and practices of their community.





## **6. Hako Goc/Fishing (Photo)**

*Accession No:* 2006/06

*Photo hataoic'/Photo by:* Samiran Nandy

*Benao akan serma/Year:* 2006



## 7. Juri Pari/A Santal couple (Sculpture)

*Accession No:* 2007/07

*Sapaṛ/ Material:* Plaster parries

*Beḵnaoic'aḵ' nūtum / Made by:* Barhan Hansda

*Benao aḵan serma/Year:* 2007



**8. Rengec Seta/Hungry dog (Sculpture)**

*Accession No:* 2006/09

*Sapap/ Material:* Dhiri

Stone

*Beḵ'naoic'aḵ' nūtum / Made by:* Barhan Hansda

*Benao akan serma/ Year:* 2006





**9. Gidrā Muthan/Portrait of a boy (Sculpture)**

*Accession No:* 2006/07

*Sapaḥ/ Material:* Dhiri  
Stone

*Beḵnaoic'aḵ' nūtum /Made by:* Barhan Hansda

*Benao aḵan serma / Year:* 2006

**B. Eneć-seren' Sapa' ar Cador Badani /  
Musical Instrument and Chadar badani**





## 1. Tumdaḱ/Two-headed cylindrical drum

<i>Accession No:</i>	2000/08
<i>Sapaḣ/Material:</i>	Hasa, ḁaṅgra harta, dhiri ar guṭhin gunda, caole daka. Clay, cow-hide, white and black stone powder, cooked rice
<i>Beḱnaoićak' nūtum/Made by:</i>	Roby Badyakar, Sealia, Birbhum Dist.
<i>Benaḱ aḱan serma/Year:</i>	2000

**Tumdaḱ babotte:** Tumdaḱ bhitri ḁo hasa reaḱ jelaṅ ar gulaṅḁ kholge saṅca taḥṅkana. Noa banar nakhare ḁo hartate ḁaḣ taḥṅa. Ṭaṅiaṅ akaṭ harta cetanre ḁo dhiri ar guṭhin gunda ar caole daka sipi reaḱ jereṣ taḥṅa. Ona ḁo harta reaḱ caṁṭate banar nakhageko urićaka. Miṭ nakha ḁo osar ar dosar nakha ḁo thoṛa nanḥa taḥṅa. Santalko ḁo eneć-seren' jokhan Tumdaḱ ḁo Ṭamak sāoteko ruia. Noa ḁo herelkogeḱo ruia, menkhan ayo hoṛ hōko ru ḁareak'gea.

**Description:** The body is made of clay, cylindrical in shape. Both heads are covered with parchment that are plastered in several layers with white and black stone powder mixed with cooked rice. Strong leather rings are present around both heads to support the leather straps and tighten the parchments of the heads. One head is wider than the other.

Tumdaḱ is always played alongside the Ṭamak (see item no. 2) in most of the songs and dances of the Santals. It is usually played by men but there is no restriction for women.



## 2. Tamak/A kettledrum

<i>Accession No:</i>	2005/09
<i>Sapaꣳ/Material:</i>	Hasa ar ɗaŋgra harta Clay, cow-hide
<i>Beꣳnaoic'aꣳ' n'utum /Made by:</i>	Roby Badyakar, Sealia, Birbhum Dist.
<i>Benao aꣳan serma/ Year:</i>	2005

**Tumdaꣳ baboꣳte:** Tamak do 'mĩru baꣳi' leka hasa sãca reak' tahẽna. Osar ar phada nakha do hartate dap' tahẽna ar harta reak' babertegeko or uric'kaka.

Santalko do eneꣳ-seren' jokhan Tamak do Tumdaꣳ sãoteko ruia. Noa do herelkogeke ruia, menkhan ayo hoꣳ hõko ru ɗareak'gea. Tamak do laꣳu-kaꣳic' aema rokõm reak' tahẽna.

**Description:** The instrument has a bowl-shaped, conclave clay body, covered with parchment and tightened with hide ropes. It is single headed. The Tamak is always played alongside the Tumdaꣳ (see no. 1) as an accompaniment to most songs and dances of the Santals. It is usually played by men but there is no restriction for women.

The Tamak often has variations in shapes and sizes.



### 3. Tiriã/Flute

<i>Accession No:</i>	1998/10
<i>Sapa' / Material:</i>	Ma't
	Bamboo
<i>Be'naoic'a'k' n'utum / Made by:</i>	Gardhan Baskey, Bishnubati, Birbhum Dist.
<i>Benao a'kan serma / Year:</i>	1998

**Tiriã babotte:** Tiriã dõ ma't reak' benaoka. Noare dõ m'ehet' reak' lolo takute iral gotenko bal bhugakga. Tiriã dõ seren' jokhan etak' bajna jeleka Tumdak', Tamak emantiak' sao tal milau lagitko orõna. Ona chada eken tirio motoc hõko orõn gea.

**Description:** This wind instrument is made of bamboo. There are eight holes made on it with a heated iron rod, marking the spot where the fingers are to be placed to produce sound. Tiriã is played as an accompaniment to songs, musical rhythms that are produced by the Tumdak', Tamak and other kinds of Santal musical instruments. It is also played as a solo instrument.



#### 4. Murli/Small bamboo flute

<i>Accession No:</i>	2006/11
<i>Sapa/ Material:</i>	Maí, Maí reak lácteí, kicrić ar rabot Bamboo, Internal part of bamboo, cloth, rubber
<i>Beĸnaoićak' n'utum /Made by:</i>	Gardhan Baskey, Bishnubati, Birbhum Dist.
<i>Benaokan serma/ Year:</i>	2006

**Murli babotte:** Murli do maí reak dog ar maí-lacte benaoka. Lolo mērhēí reak takute poneako bal bhugakga. Murli mucatre do hoe on lagit katute carkonako bhugakga. Murli bhitire maí reak patla cirako jalatkaka, oka do antilko metaoka ar ona hotete hoe odooka. Murli do seren jokhan etak bajna jeleka Tumdak, Tamak, Tirio emantiak sao tal milau lagitko orona. Ona chada eken murli motoć hoko oron gea. Murli do aema lekanak tahena, jeleka-Rengeć Murli, Jora Murli emantiak. Noa do jastikaete dangra gupi korako orona.

**Description:** This wind instrument is made of the inner part of a bamboo branch or the upper most part of a bamboo shoot. There are four holes made on it with a hot iron rod for the finger placement. There also is a square hole made with a sharp knife to let out the blown air. A small piece of bamboo is tightened inside the flute to bring out the sound while one blows into the square-hole end of the flute. It is played as an accompaniment to songs, musical rhythms that are produced by the Tumdak, Tamak, Tiriā and other Santal musical instruments. It is also a solo instrument. Murli has various shapes and sizes-(1) Rengeh Murli (2) Jora Murli-(Twin bamboo flute). These are normally played by herder boys.



## 5. Sakam Pẽprẽt/Leaf trumpet

<i>Accession No:</i>	2006/12
<i>Sapaꝑ/ Material:</i>	Kud sakam, Ul sakam, Tale sakam Black berry leaf, mango leaf, palm leaf
<i>Beꝑnaoiꝑaꝑ ñutum/Made by:</i>	Gupin Kisku, Banspukur, Birbhum Dist.
<i>Benao aꝑan serma/Year:</i>	2006

**Sakam Pẽprẽt babotte:** Sakam Pẽprẽt do kud sakam ar bañkhan ul sakam reak benaokkana. Tale pẽprẽt do tale sakam reak benaokkana. Pẽprẽt reak coeloteꝑ luꝑire dabaokate noa doko orona. Pẽprẽt do seren jokhan etak bajna jeleka Tumdaꝑ, Țamak, Tirio emantiaꝑ são tal milau laꝑitko orona. Noa do ekenak hõko oron gea. Gidraꝑko pẽprẽt oron aꝑi aꝑtko kusiaka.

**Description:** Sakam Pẽprẽt is made either of a black berry leaf, a mango leaf or a palm leaf. The leaf is pressed between the lips to produce a musical sound.

Tale pepret is cone-shaped; it is played by blowing air through the pointed end. It accompanies songs and musical rhythms produced by the Tumdaꝑ, Țamak and Tiriꝑ and other Santal musical instruments. It is also a solo instrument. Children enjoy playing the pẽprẽt.



## 6. Huduṛ Banam/Single stringed Santal lute or fiddle

*Accession No:* 1910/13

*Sapaṛ/ Material:* Kaṭh, ḍaṅgra harta, laelṇ babēr, maṭ ar sadom cāwar  
Wood, cow-hide, jute rope, bamboo stick and horsehair

*Beḷṇaoi'ak' rūtum / Made by:* Muthur Murmu, Hatigra, Birbhum Dist.

*Benaō aḡaṇ serma / Year:* 1910

**Huduṛ Banam babotte:** Huduṛ banam ḍo kaṭh reaḷko benaōa. Noa ḍo bokak' ḍaḍu leka tahēna. Bokak' ṭhen ḍo ḍaṅgra hartateko ḍapḷakā ar miṭ nakhare ḍo maṭ reaḷ kaṭhiko aḍerkakā, oṇḍe khon bokak' muḇaṭ ḍhaḇiḷ laelṇ babērko ṭaṇiaukakā, menkhan loahate ḍo ḍaṅgra reaḷ bisi jaṇ sutamko beohareṭ tahēkana. Kaṭiḷ macha ak' lekanakre sadom cāwarko ṭaṇiaua ar hanareko retaea. Aḍi mōj saḍeka.

**Description:** This instrument is made of wood and the lower part is covered with cow-hide and tightened with bamboo pegs. A string is fastened from one end to the other. Traditionally the string was made by drying the nerve of a cow that runs through the spinal chord. But nowadays nylon strings is also used. A bow is tightened with horsehair and it is used to create a vibration on the string to create sounds.

Huduṛ banam is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.







## 7. Rote Banam/Single stringed Santal lute or fiddle

<i>Accession No:</i>	2005/14
<i>Sapaꝑ/ Material:</i>	Kaṭh, ɗaŋgra harta, laelɔn babɛr, maʼ ar sadom cãwar Wood, monitor lizard skin, horsehair, bamboo stick
<i>Beḵnaoićakʼ n̄utum /Made by:</i>	Unknown
<i>Benaŋ aḵan serma / Year:</i>	2005

**Rote Banam babotte:** Noa banam hõ kaṭh reak bokakʼ ɗaḍu leakage tahēna. Bokakre ɗo ɓaruɗanaḵ hartako ɗaniãua ar sadom cãwãr ɗo miʼ nakha khon dosar nakhako ɗaniãua. Akʼ lekanakre tale sirako uriãa ar onategeko retaea. Aḍi napae saḍea.

**Description:** The instrument is made of wood and its lower part is covered with a monitor lizard's skin and tightened with bamboo pegs. At times frog's skin is used instead. A string is fastened from from one end to the other on which the bow can be slid. A bow made of bamboo and horsehair is tightened with palm fibre and is used to create vibration to produce sounds.

**Rote Banam** is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.





### 8. Phentor Banam/Four-stringed Santal lute

<i>Accession No:</i>	1999/15
<i>Sapa'/ Material:</i>	Kath, Gai harta, Ma' ar Sadom cãwãr Wood, cow-hide, bamboo piece and horsehair
<i>Be'naoic'a'k' nutum/ Made by:</i>	Bazar Hembrom, Pathargatha, Birbhum Dist.
<i>Benao akan serma/ Year:</i>	1999

**Phentor Banam babotte:** Phentor Banam hõ kath reak bokak' dudu lekage nelo'ka. Bokakte' do gai hartateko dap'kaka. Mẽrhe' reak ponea nanhã tar do mi' nakha khon dosar nakhako taniukaka. Noa do kath reak kati' macha kãhiteko phencora. Aditege batrao sadeka.

**Description:** The instrument is made of wood; its lower part is covered with cow-hide. Four iron strings are fastened from one end of its body to the other. It is played with a small wooden plectrum. It is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.



## 9. Gabgubi/Two-stringed tension drum

<i>Accession No:</i>	2015/16
<i>Sapaꝑ/ Material:</i>	Kaṭh, Gai harta, Maꝑ, Laelon baber Wood, komodo-dragon skin, horsehair, bamboo stick
<i>Beꝑnaoiꝑaꝑ ꝑutut /Made by:</i>	Robi Badyakar, Sealia, Birbhum Dist.
<i>Benao aꝑan serma / Year:</i>	2015

**Gabgubi babotte:** Gabgubi do kaṭh reak kaꝑiꝑ macha ḍram lekanak kana, ona reak miꝑ nakha do gai hartateko dap esetkaka ar miꝑ nakha do phadage tahēna. Gai harta tala-mala khon barea tar oꝑoꝑoka ar kasa reak miꝑten baꝑi lekanakte joꝑgraꝑ tahēna. Noa ho kaṭh reak kaꝑiꝑ macha kaꝑhiteko bajaoa. Aꝑi liꝑhur saꝑea.

**Description:** Gabgubi is a cylindrical hollow instrument made of wood whose one end is covered with cow-hide. Two strings emerge from the centre of the cow-hide and are attached to a small brass holder. It is played with a small wooden plectrum. It accompanies songs and musical rhythms produced by the Tumdaꝑ, Ṭamak and Tiriꝑ and other Santal musical instruments. It is also a solo instrument.



## 10. Huk Banam/Single-stringed Santal friction instrument

<i>Accession No:</i>	2015/16
<i>Sapaꣳ/ Material:</i>	Kaꣳh, Gaꣳi harta, Roꣳhoꣳ 'sar' ghãꣳs reak' Wood, cow-hide, dry sar grass stem
<i>Beꣳꣳnaoic'aꣳ' nũtum/ Made by:</i>	Robi Badyakar, Sealia, Birbhum Dist.
<i>Benao aꣳan serma/ Year:</i>	2015

**Huk Banam baboꣳte:** Huk banam hõ kaꣳh reak' kaꣳtic' dꣳam lekanak' kana, onare miꣳ nakha do gaꣳi harta dap' tahẽna ar miꣳ nakha do phadage tahẽna. Gaꣳi harta tala-mala khon sar ghãꣳs lagao tahẽna, ona ghãꣳsge loꣳhoꣳ macha kicric'eko pheꣳda. Aꣳi napae saꣳdea.

**Description:** Huk banam is a cylindrical hollow instrument made of wood (membranophone-cum-chordophone.) One side of the instrument is covered with cow-hide and a dry stem of sar grass is attached to the centre of the cow-hide. Sound is produced when the stem is rubbed with a small piece of wet cloth. A dry cloth covers the banam when it is played. It is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.



## 11. Lipur/ Idiophone percussion instrument

<i>Accession No:</i>	2006/16
<i>Sapa/ Material:</i>	Kãsa, Nanhã mēṛhet reak tar Brass, iron string
<i>Beḵṇaoi'ak' nūtum / Made by:</i>	Unknown
<i>Benao aḵan serma / Year:</i>	2006

**Lipur babotte:** Lipur dō kãsa reak ḵaṭiç-ḵaṭiç gulandge khokro bōl lekanak kana, ona bhitrire kãsa renakge ḵaṭiç-ḵaṭiç bōl tahēna. Nunkanak aema dher jhunka nanhã manha tarte mitṭen harta cetanre badhao tahēna. Ona laṛao lekhan dō jhunur-jhunur saḍea.

**Description:** Hollow circular brass pieces with small brass balls inside are fixed in several rows on a piece of canvas with iron strings.

Lipur is played as an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.

Dancers; both male and female tie it around their ankles to produce sound to match their foot movement.





## 12. Dhol/Barrel-shaped drum

<i>Accession No:</i>	2006/17
<i>Sapaḡ/ Material:</i>	Kaḥ, Gai harta, Maí, Laelon baber Wood, brass, cow-hide and cotton
<i>Beḵnaoic'ak' níutum/ Made by:</i>	Unknown
<i>Benao aḵan serma/Year:</i>	2006

**Dhol babotte:** Noa dō ḡram lekanak' kaḥ reak' bajna kana. Banar nakha dō gai hartate dap' tahena. Banar nakha dap' harta dō harta reak' babertege ṭaniyau tahena. Aṛere 20 goṭen kâsa reak' mundam lekanak' tahena, onatege ḡhol reak' saḡe doko juriya. Noa dō kaḥ reak' danḡmteko ruia. Dhol dō teyoñ ar ṭamak são tal miḷaukate bapla emanreko ruia. Baba hoṛ ar ayo hoṛ dō noa renaḵ tal miḷaukate aḡi raṣka salakko eneća.

**Description:** It is a double-headed barrel-shaped drum made of wood. The heads are covered with cow-hide and tightened with hide ropes. Twenty small brass rings around the body work as knobs to adjust the sounds. It is played with by beating two wooden sticks to its hide heads. The Dhol is always played alongside the Ṭeyoñ and Ṭamak during weddings, usually by men and both men and women dance to the rhythm.



### 13. Teyon/Gong

<i>Accession No:</i>	2005/18
<i>Sapaꝑ/ Material:</i>	Kaṭh, Gai harta, Mať, Laelon baber Brass, cotton rope, wooden sticks
<i>BeḵnaoićaḴ' nūtum /Made by:</i>	Unknown
<i>Benao aḵan serma/ Year:</i>	2005

**Teyon babotte:** Teyon do kâsa ṭari lekanak kana. Aṛere miṭṭen bhugaḵ khon baber aka tahēna, ona sapkate kaṭh reak ḡaṇḡmteko bajaoa. Noa do bapla-bihare ḡhol saṭeeko bajaoa.

**Description:** Teyon is a flat, circular brass disc which is hit with a mallet. A cotton rope through its circumference forms its handle. It accompanies the rhythm of the ḡhol.



#### 14. Kortal/Cymbal

<i>Accession No:</i>	2006/19
<i>Sapaŋ/ Material:</i>	Kāsa thaŋi, suŋam Brass plates, cotton thread
<i>Beŋnaoi'aŋ' ŋutum /Made by:</i>	Unknown
<i>Benao aŋan serma / Year:</i>	2006

**Kortal babotte:** Kortal do barea kāsa thaŋi reak' tahēna. Banar thaŋirege bhugaŋ' tahēna ar onare suŋam aderkate sasap' reak' kaŋeŋko tolkaŋa. Noakin banar thaŋi sarpakateko bajaoa. Kortal do tumdaŋ, ŋamaŋ' ar tirio sāoteko bajaoa. Kortal do ŋherkaete 'Dasāe'reko ba jaoa.

**Description:** Kortal is made of two small circular brass plates. The plates have a hole each in the centre through which a cotton rope is passed and tied to a wooden piece. It is played by striking the plates against each other. It is played as an accompaniment to songs, musical rhythms alongside other Santal musical instruments. It is also played as a solo instrument. The Kortal is normally used in the Dasai dance. Women play them while dancing.



## 15. Paigan/Brass anklet

<i>Accession No:</i>	2007/20
<i>Sapaꝑ/ Material:</i>	Kāsa Brass pipe
<i>Beꝑnaoic'aꝑ' nūtum /Made by:</i>	Unknown
<i>Benao aꝑan serma / Year:</i>	2007

**Paigan babotte:** Paigan do golge kāsa reak' khol paip lekanak' kana. Noa do jaṅgareko horoga. Noa do ayo ar baba hoꝑ banargeko horokga.

**Description:** It is a circular brass pipe with small brass balls inside. Paigan is worn around the legs by men and women.





## 16. Ram Singa/Bugle (some parts missing)

*Accession No:* 2007/21

*Sapaꝑ/ Material:* Kãsa

Brass

*Beŋ'naoiç'aŋ' níutum / Made by:* Unknown

*Benao aŋan serma/Year:* 2007

**Ram Singa babotte:** Ram singa dō kãsa reakko benaoa. Noa dō jelen' ar kōṛbege khol paip leka tahēna. Mit' nakha dō nanhã ar dosar nakha dō osarge tahēna. Noa dō bapla-bihareko bajaoa.

**Description:** The instrument is made of brass. It is a long pipe curved and open at the ends. One end is narrow gradually broadening at the curve. Ram singa is played during the marriage ceremony.



## 17. Tale ʔhuiak/Dry palm shell instrument

<i>Accession No:</i>	2016/22
<i>Sapaʔ/ Material:</i>	Rohor tale jañ Dry palm shell
<i>Beʔnaoic'aʔ iutum /Made by:</i>	Gupin Kisku, Banspukur, Birbhum Dist.
<i>Benao aʔan serma/Year:</i>	2016

**Tale ʔhuiak babotte:** Noa do tale jañ reakko benaoa. Mẽrẽt reak lolõ ʔakute turui goʔenko bal bhugaʔa. Mit̃ten bhugaʔ khonko ɔna ar onkako ɔrona. Noa hõ eʔak-eʔak bajna sãoko ɔrona. Gidraʔko noa ɔron kajakko kusiaka.

**Description:** The instrument is made from the inner shell of the dry palm fruit. Six holes are drilled onto the shell with a hot iron rod. From one end of the shell air is blown to create sound.

It accompanies songs and musical rhythms produced by the Tumdaʔ, ʔamak and Tiriʔ and other Santal musical instruments. It is also a solo instrument. Children enjoy playing the Tale ʔhuiak.



## 18. Gongha T̃huiak/Snail shell instrument

<i>Accession No:</i>	2016/23
<i>Sapaꝑ/Material:</i>	Barea goṅgha khol, maꝑ t̃heṅga 2 snail shells, bamboo sticks
<i>Beḱnaoiꝑaḱ níutum/Made by:</i>	Gupin Kisku, Banspukur, Birbhum Dist.
<i>Benao akan serma/Year:</i>	2016

**Gongha T̃huiak babotte:** Barea goṅgha khol miṭṭen maꝑ paꝑak talareko baṣaṁkaka ar kaḁeṭe koṭaꝑkateko saḁe ocoea. Noa hõ eṭakko bajna sãoko ruia.

**Description:** The instrument is made from two snail shells fixed together on a slit bamboo stick. It is hit with a stick where both snail shells touch to produce a musical sound. It accompanies songs and musical rhythms produced by the Tumdaḱ, T̃amak and Tiriã and other Santal musical instruments. It is also a solo instrument.

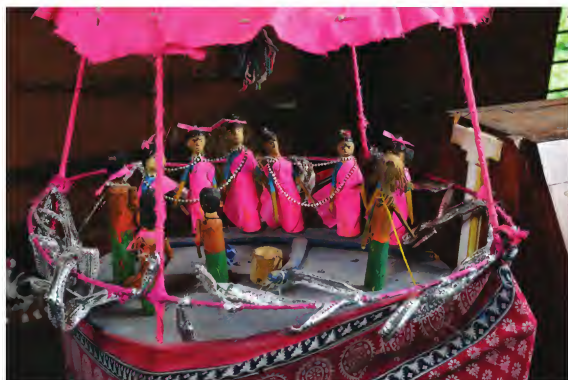


## 19. **Khol mat' reak sapap/Bamboo percussion instrument**

*Accession No:* 2014/24  
*Sapap/ Material:* Mat' theंगा  
 Bamboo sticks  
*Be'naoic'aK' nutum /Made by:* Gupin Kisku,  
 Banspukur,  
 Birbhum Dist.  
*Benaokan serma/Year:* 2014

**Khol mat' reak sapap babotte:** Noa do barea mat' theंगा reak tahēna. Mit̃ten do cik̃ar̃ ar dosarak do bhuṭṛuge tahēna. Cik̃ar̃ak do bhuṭṛu mat̃re gasaokateko saḍe ocoea. Noa hō bajna reko lagaoa.

**Description:** The instrument is made of bamboo. A bamboo stem is cut and ridges cut on it. A smaller bamboo stick is moved across the ridge to produce a musical sound. This is an accompaniment to songs, musical rhythms providing the melody line alongside other Santal musical instruments. It is also played as a solo instrument.



## 20. Cador Badani/Santal puppetry

<i>Accession No:</i>	2014/26
<i>Sapaŕ/ Material:</i>	Kaŕ, kicrić, sutam ar tar Wood, cloth, cotton string, iron wire
<i>Beŕnaoićak' níutum/ Made by:</i>	Unknown
<i>Benaŕ aŕan serma / Year:</i>	2014



**Cador Badani babotte:** Cadŕ badani do kaŕen naconiã ar maŕaŕiãko tahëna. Noko do kaŕ baŕkhan maŕ uŕirenko benaŕkoa ar roŕ-biŕoŕ kicrićko hoŕokakŕo ar miŕteko silai joŕgraŕo kakŕo. Noko do kaŕ cetanreko baiŕaukakŕo ar tarte ŕkateko eneć ocokŕo. Sereŕi ar baiŕna hiŕãbteko eneć ocokŕo. Cadŕ badani sãŕ baiŕna laŕiŕi hoŕ hõko tahëna.

**Description:** Cadŕ badani is a performing art of the Santals. Cadŕ badani is performed with the help of wooden puppets hung inside a wooden frame, that doubles up as a stage. It is open on three or four sides, has a canopy to and with cloth curtains concealing the bottom half of the structure. The puppeteer narrates traditional Santal stories through song while manipulating the movement of the puppets attached by strings. Sometimes the puppeteer is accompanied by tribal musical instruments. These painted and clothed puppets are 5 to 9 inches tall and have movable limbs replicating a scene from the dancing arena–akhara.



## **C. Sendra sapap/Hunting implements**



**Potam Jhampa/Dove trap**



## 1. Ak-sar/Bow and arrow

*Accession No:* 2005/26

*Sapaṣ/ Material:* Kaṭh, Maṭ, Mēṛheṭ, Sar ghās, Sim saṇḍi il, Sutam  
Wood, bamboo, iron, Sar grass, cock feather, cotton string

*Beḵnaoićak' nūtum/ Made by:* Bajun Hansda, Bishnubati, Birbhum Dist.

*Benaḡ aḵan serma/ Year:* 2005

**Ak-sar babotte:** Ak' dō maṭ reakko benaoa ar Sar dō 'sar' nūtuman miṭlekan ghāste. Mēṛheṭ reak coeloge tinkonia aṇaṛi ona sarre miṭ nakhako ghaḍra baṣaṇa. Adomak sarre dō mēṛheṭ reak jal-kaṭhi ar baṅkhan kaṭh reak boḥok hōko lagaoka. Sim saṇḍi il dō dosar nakhare daṛe luṛiteko laṭhaea ar sutamte aḍi mōjko bedhaoa. Ak-sar dō Santalko dō sikaṛreko beohara. Noa dō apnar baṅcaok' ar dushmanko sāote laṛhaire hōko beohara. Bapla-bihare hō noa doko uduk' baṛaea.

**Description:** The bow is made of bamboo and the arrow is made of 'Sar' a type of grass. A sharp pointed triangular piece of iron is attached at one end of the arrow. Sometimes bamboo or wood is used instead of iron. A cock feather is tied to the other end of the arrow.

Bows and arrows are used to hunt wild animals, for self-protection and fight against enemies.





## 2. Gudu paši/Mouse trap

*Accession No:* 2007/27

*Sapař/ Material:* Mať bata, Měřheť chař, Gurić, Gěndreć reak baber  
Bamboo strips, iron rod, cow-dung, cloth rope

*Beķnaoićak' nūtum/ Made by:* Bajun Hansda, Bishnubati, Birbhum Dist.

*Benaο aķan serma/ Year:* 2007

**Gudu paši babotte:** Guđu paši do mať batate benaokkana, ona do cetan khon gurićteko jeręřkaka. Baber reak paši ona bhitrire oňkako ođaokafa je guđu jom laloće onarey bololen khangey phāsika.

**Description:** The trap is made of bamboo strips, covered with cow dung and has a bait. A string is attached to it in such a way that when a mouse enters into the hole or burrow to eat the bait its head enters a noose. The trap is put inside the mouse hole with the string outside.



### 3. Gundri paši/Bird trap

*Accession No:* 2005/28

*Sapaŕ/ Material:* Maŕ bata ar Tale sirā  
Bamboo strips, palm fibre

*Beŕnaoić aŕ ŕutum /Made by:* Bimol Baski, Bishnubati, Birbhum Dist.

*Benaŕ aŕan serma /Year:* 2005

**Gundri paši babŕtte:** Gundri paši do maŕ bata ar jħali do tale sirāteko benaŕa. Noa do bir gajarre gundriko aŕiŕ baŕae horreko dohokaka ar noa taŕam paŕom ceŕtareko jħalika.

**Description:** The trap is made of bamboo strips and the net is made of palm fibre. It is put in the jungle in rows where Gundri birds are seen. They get trapped when they try to cross the net.



#### 4. Kōk paši/Crane trap

*Accession No:* 2006/29

*Sapaṛ/ Material:* Maṭ bata, Tale dare sir, Gabla jaṇum loṛe

Bamboo sticks, fibre of palm trees, the sticky juice of the babul tree

*Beḷṇaoi'aḷ' nūtum/ Made by:* Bablu Murmu, Bishnubati, Birbhum Dist.

*Benao aḷaṇ serma/ Year:* 2006

**Kōk paši babotte:** Kōk paši dō maṭ bata ar tale dare sir reaḷko benaoa. Noa dō khet ar gaḍiā arereko oḍaoa, jahāre kōḷko aṭiṇ laḡitko hijuk. Noa dō maṭ reaḷ kumbā leka nēlogoka, ona bhitrire cara laḡit 'ghughri'ko tōlkaea ar oṇḍege tale sir reaḷ paṣiko oḍaokaka. Oka oka ghaṛiḷ tale sir bōḍolte baṛe loṛe ar baṅkhan gabla loṛe hōko beohar gea. Ado kōḷ dō onategeko laṭhaka.

**Description:** The trap is made of the fibre of the palm tree and of bamboo strips. It is placed in the paddy field or near the water tanks where cranes normally come to find food. When set, it looks like a bamboo tent covered by a palm fibre net. A khugri (insect) is put inside the trap to lure the crane. Sometimes instead of using a palm fibre net, bamboo strips smeared with glue made from the peepal tree is placed around the structure. To make the glue thick, the liquid is boiled and preserved in a hollow bamboo and occasionally put out in the sun.



## 5. Potam Jhampa/Dove trap

*Accession No:*

2004/30

*Sapaṛ/ Material:*

Kaṭh, Ghāṣ reak baber, Maṭ, Sakam

Wood, grass rope, bamboo, tree leaf

*Beḵnaoićak' ŋutum /Made by:*

Bimol Baski, Bishnubati, Birbhum Dist.

*Benao aḵan serma / Year:*

2004

**Potam Jhampa babotte:** Noa dō bar bhagre benaoakan carkona kaṭh reak jhali kana. Cetanak' bhag dō sakamte eṣetge tahēna ar ona cetanre dō cērē abok' leka jelen' macha kaṭha baṅkhan maṭ tahēna. Ado potam onareko aḵlen khangē onko dō jhālireko duṛjōka.

**Description:** It is a two-part rectangular netted wooden structure. The lower part is bowl shape. The upper part or the cover has a bamboo or a piece of a long wood passed through it. A blind or a tame dove is kept inside the trap. Hearing the tame dove's cry other doves in the area come to it. As they sit on the wood the cover automatically closes trapping the birds inside.



## 6. Baṭuli/Slingshot

*Accession No:* 2006/31

*Sapaṛ/ Material:* Kaṭ, cãgre, raboṭ

Wood, rubber belt, cotton thread

*Beḱ'naoic'aḱ' n̄utum / Made by:* Bablu Murmu, Bishnubati, Birbhum Dist.

*Benao aḱan serma / Year:* 2006

**Baṭuli baboṭte:** Naote Santal gidraḱo cẽrẽ, guḁu emantiakko tuṭi goḱkoa. Gulaṇḁ dhiri, marbel baṅkhan hasa guliko beohara.

**Description:** The slingshot is one of the most common tools that Santal boys use to kill birds, mice and other small animals. Dried clay balls, round-shaped stones or marbles are used as pellets.





## 7. Datrom/Sickle

*Accession No:* 2012/32

*Sapap/ Material:* Mērhēt, kaṭ

Iron, wood

*Beḵnaoićak' nūtum /Made by:* Nimai Lahar, Ashadullapur, Birbhum Dist.

*Benao aḵan serma / Year:* 2012

**Datrom babotte:** Noa dō mērhēt reak' ar kaṭ ḍanḍomanak' tahēna. Noa dō koṛbege ar miť nakha dō ḍaṭa tahēna. Noa dō ghās geť, hoṛo geť emantiakreko beohara. Burute sahan mak' se sakam heć jokhan Santal ayo hoṛko soṅge toraea. Noa dō apnar rukhiā laḡiť hōko beohara.

**Description:** The tool is made of iron with a wooden handle. The blade is curved with sharp teeth. Generally it is used for cutting grass, paddy, wheat etc. It is the most common tool Santal women carry with them when they go to the forest to collect firewood and other forest products. It is also used for self-defence against animals and when threatened by humans.

*Sapaṇ*/Material: Mẽrhết, kaṭ

Iron, wood

*BeḲ'naoic'aḲ' nūtum/Made by:* Nemai Lohar, Bishnubati, Birbhum Dist.

Benao akan serma/Year: 2011

**Kaṭari baboṭṭe:** Kaṭari dō mēṛhēṭ' ar kaṭ reāḱ ḍaṇḍom reāḱ benao tahēna. Noa dō sahan mak' ar jahanak' samak' lagitko beohara. Noa dō apnar rukhia lagit' hōko beohara.

**Description:** The tool has a long iron blade with a wooden handle. Generally it is used for cutting. It is a common tool that the Santal men carry when they go to the forest to collect firewood and other forest products. It is also used for self-defence against animals and when threatened by humans.





## 9. Kapi/A kind of Sword

*Accession No:* 2006/34

*Sapaṛ/ Material:* Mēṛhēt, kaṭ

Iron, wood

*Beḷnaoićaḷ ṛutum/Made by:* Nemai Lohar, Bishnubati, Birbhum Dist.

*Benao aḷaṇ serma/Year:* 2006

**Kapi babotte:** Noa hō mēṛhēt reak ar kaṭ daṇḍomanak̄ tahēna. Kapi ḍo janwar goćko laḡit ar puḷa dewa-sewareko lagaoa. Noa ḍo biseskaete sikar ar duṣmaṅko sāote laṛhāire hōko beohara.

**Description:** This tool is made of iron with a wooden handle. Generally it is used for killing animals for religious offering. Santals use it for hunting and fighting enemies.



## 10. Tạngi/Axe

*Accession No:* 2006/35

*Sapa'/Material:* Mễrhết, kạ

Iron, wooden handle

*Be'naoic'ak' n'utum /Made by:* Nemaí Lohar, Bishnubati, Birbhum Dist.

*Benao akan serma /Year:* 2006

**Tạngi babotte:** Noa hỏ mễrhết reá' ar kạ dạnđomaná' tahêna. Kạpí dỏ janwar go'ỏko lạgít ar puja dewa-sewareko lagaoa. Noa dỏ biseskaete sikar ar dusmạnko sỏte lạphạire hỏko beohara.

**Description:** The tool is made of iron with a wooden handle. It is mostly used as a weapon during hunting in the jungle and for self-protection.

## D. Hako-sap sapap/Fishing tools





### 1. Mať Bar/Bamboo net

*Accession No:* 2006/36  
*Sapap/ Material:* Mať ðeŋga ar bata  
 Bamboo sticks  
*Beŋnaoi'ak' íutum/Made by:* Masu Baski,  
 Ashadullapur, Birbhum Dist.  
*Benao akan serma/Year:* 2006

**Mať Bar babotte:** Noa sapap dō pãerẽreko oðaoa. Dať dō asol pãerẽte atu calaká ar hako dō etak ghaðlak sečko jhořa calaoka. Ar, oñdeko sap ocoka.

**Description:** The tool is to catch fish in the water that flows from the higher paddy fields to lower. One part of the bar is placed as to release the dammed water and the other to collect the fish that fall into a muddy hole.



## 2. Siram jhali/Fishing net made of Siram grass

<i>Accession No:</i>	2007/37
<i>Sapa'/ Material:</i>	Siram ghās Siram grass, cotton thread
<i>Beḵ'naoić'aḵ' nūtum/Made by:</i>	Unknown
<i>Benao aḵan serma/Year:</i>	2007

**Siram jhali babotte:** Siram jhali do siram ghās reakko galaña. Khēt ar gaḍia khon atuk' dakren kaṭić hako sapko lagiť noa doko beohara.

**Description:** The tool is to catch small fish in a paddy field, in small rivulets in the fields or from overflowing ponds. It looks like a bowl. The open side of the bar is placed against the flowing water and the fish are trapped in the net.





### 3. **Toroḍaṇ/Fish trap**

*Accession No:* 2006/38

*Sapaṛ/ Material:* Mēṛhēt, kaṭ

Bamboo straps

*Beḵnaoićak' nūtum/Made by:* Masu Baski, Ashadullapur, Birbhum Dist.

*Benaḱ aḱaṇ serma/Year:* 2006

**Toroḍaṇ babotte:** Noa ḁo maṭ bata reaḱ hako jhali kana. Noa ḁo pinḁha paerēre hadhad aṭuk daḱ ṭhenko oḁaoa. Daḱ sāote hakoko aṭu hijuka ar noareko jhaliḱa.

**Description:** The tool is placed against the force of water in such a way that the water falls from a height into the mouth of the trap. The fish that come with it get trapped.



#### 4. Ghuni/Fish trap

*Accession No:* 2006/39

*Sapap/ Material:* Nanhã maí bata  
ar ðeñga  
Bamboo sticks

*Beḵnaoic'aḵ íutum/Made by:* Masu Baski, Ashadullapur, Birbhum Dist.

*Benao aḵan serma/Year:* 2006

**Ghuni babotte:** Noa sapap do nanhã-nanhã maí cirateko benaoa. Noa do beḵhaete carkoniage tahēna, ona cetanre ponea bhugak tahēna. Onare kaṭic hakoko bololen khan ar bako oḍon dareaka. Noa do ðemeç dakre hako sap laḡit beoharok kana.

**Description:** The tool is netted with thin bamboo strips. It is rectangular in shape with four holes on both sides in such a way that fish enter with the water but they cannot come out. The fish are taken out from the upper hole of the ghuni. It is placed in knee-deep flowing water of medium speed.



## 5. Mucu/Fish trap

*Accession No:* 2006/40

*Sapaꝑ/ Material:* Maꝑ bata

Bamboo sticks

*Beꝑnaoic'aꝑ iꝑutum/Made by:* Masu Baski, Ashadullapur, Birbhum Dist.

*Benao aꝑan serma/Year:* 2006

**Mucu babotte:** Muchu do maꝑ bata galaikate khol lekako benaoa. Latarre do osarge ar cetanre do ti bolok leka bhugakko dohoea. Temec dakre hakoko ngl leko khan muchu teko dap esef koa ar cetan khon ti aderkateko sap koa.

**Description:** The tool is netted with thin bamboo sticks into a dome-like shape. The lower part is open and the upper part has a hole to catch fish. It is used in knee-deep water, sometimes also in waist-high water.



*Losot Kiko*

*Kiko*



## 6. Kiko/Fish trap

<i>Accession No:</i>	2006/41
<i>Sapap/ Material:</i>	Mêrhêť b̥arsi, mať thẽga Iron spikes, bamboo sticks
<i>Beĳnaoićaĳ ĳutum/Made by:</i>	Masu Baski, Ashadullapur, Birbhum Dist.
<i>Benaŋ aĳan serma/Year:</i>	2006

**Kiko babotte:** Noa sapap do mať thẽga renaĳ tahēnkana, onare mêrhêť reaĳ b̥arsi lekanak̳ tahēna. Noa do losot bhitriren duĳi hako sapko laĳiť beoharok̳kana.

**Description:** The tool is made of iron hooks attached to a long bamboo stick. It is used to catch fishes living in different layers of the soil. The single hook is called *Losot Kiko* and is used to catch the fish living in the soil (photo no. 1). And the one with several hooks placed in a row is called *Kiko* and is to catch the ‘Duri’ fish living in the sandy ground (see photo-2).



## 7. Hako sobok/Fish piercing tool

*Accession No:* 2005/42

*Sapaṇ/ Material:* Chatar paṇjri, Maṭ ṭheṅga

Iron spikes, bamboo

*Beḱṇaoi' aḱ' ṇutum/Made by:* Nemai Lohar, Bishnubati, Birbhum Dist.

*Benao aḱaṇ serma/Year:* 2005

**Hako sobok babotte:** Hako khocare do miṭṭen maṭ ṭheṅgare beṛhaete chatar paṇjriko bitkaḱa ar onatege hakoko khoca goḱkoa.

**Description:** The tool is made from iron spikes that are arranged in a circular form and are attached to a long bamboo stick. It is used to catch fish by pinning them down.





## 8. Cābhi jhāli/Lock net

<i>Accession No:</i>	2007/43
<i>Sapap/ Material:</i>	Mat bata, Lailon jhāli Iron spikes, bamboo sticks
<i>Beḵṇaoi'āḵ' nūtum/ Made by:</i>	Unknown
<i>Benao aḵan serma/Year:</i>	2007

**Cābhi jhāli babotte:** Noa dō mat reak' coṅga leka nēloka, ar ona bhitirege lailon reak' jhāliko baṣaukaka. Ṭemeć dakre hako nēlkate noa cābhi jhāliteko dap' ešetkoa ar jhāliko rāraea. Onkate hakoko sap' koa.

**Description:** The tool is made of thin bamboo strips arranged in a conical shape. Inside, a nylon net of same shape is attached at the pointed end. When the fish get inside the bamboo frame the net is released to trap the fish.

## E. Oṛak' reak' sapaṛ/Household articles





## 1. Siram jonok/Siram grass Broom

<i>Accession No:</i>	2007/44
<i>Sapaṛ/ Material:</i>	Siraṃ ghās A type of grass
<i>Beḵṇaoi' aḴ' nūtum/Made by:</i>	Maloti Baski, Bishnubati, Birbhum Dist.
<i>Benao aḵan serma/Year:</i>	2007

**Siraṃ jonok babotte:** Noa do siraṃ ghās reakko benaoa. Atoren ayo hoṛ do Asin, Kārtik candor khēt pinḍhā khon siraṃ ghāsکو herhet āguia ar setonreko rohoṛ ocoea. Mit belagan daḴ reko tupu doḥokakā. Inā bade noate jonokko galaṇa. Siraṃ jonok do aema din dhābi' baṇ baṛijoka. Noate racako jokga, bhitko saphaea ar noatege ṭuku' haṇḍi hōko renjeda. Noa do puḷa-path kāmire hō lagaok' gea.

**Description:** The broom is made of wild grass called 'Siram'. Santal women collect it from the field in the months of September and October and dry it in the sun. Later it is soaked in water for half a day. The grass is then knit into the broom. Siram broom can remain intact for years.

Broom is used daily to sweep the courtyard and clean the walls. It is also used for brewing rice beer. It is also used in religious ceremonies.



## 2. Paṭiā/Mat made of date and palm leaves

*Accession No:* 2004/45

*Sapaṛ/ Material:* Khijur sakam, Tale sakam  
Date palm leaves, Palm leaf

*Beḷṇaoi'āḷ ṛiutum/ Made by:* Khukumoni Hansda, Ashadullapur, Birbhum Dist.

*Benao aḡaṇ serma/Year:* 2004

**Paṭiā babotte:** Paṭiā dō khijur baṅkhan tale sakam reaḷko benaoa. Ayo hoṛ khijur sakam aḡukate setonreko rohoṛa. Opsorlen khangē noa reaḷ paṭiāko gaḷaṇa arko silai miṭda. Noa dō duṛup̄ baṛae ḷaḡitko beohara. Noarege hoṛo, caole, guhum, dāl emantiāḷ hōko rohoṛa.

**Description:** This mat is made from dry date palm leaves. Women collect the date palm leaves and dry them in the sun. Later they knit the mat part by part and then join them to make a large mat. The mat is mainly used to sit on, but it is also used as the base for drying rice, wheat, pulses and other food grains inside and outside of house.



### 3. Tuplāk/Basket made of dried leaves

<i>Accession No:</i>	2007/46
<i>Sapaṛ/ Material:</i>	Siraṃ ghās Palm leaves
<i>Beḵnaoićak ĩutum/Made by:</i>	Chutu Murmu, Bishnubati, Birbhum Dist.
<i>Benao aḵaṇ serma/Year:</i>	2007

**Tuplāk babotte:** Noa dō siraṃ ghās reakko benaoa. Atoren ayo hoṛ dō Aṣin, Kārtik candor khet pinḍha khon siraṃ ghāsko herhet āguia ar setonreko rohoṛ ocoea. Miť belagan dać reko tupu dohokakā. Inā baḍe noate jonokko galaṇa. Siraṃ jonok dō aema din dhābić bañ baṛijokā. Noate racako jokga, bhitko saphaea ar noatege űukuć haṇḍi hōko reñjeda. Noa dō puṛa-path kāmire hō lagaok gea.

**Description:** Tuplāk is mainly used by the children who eat puffed and flattened rice and other dry food from it. It is also used as a container. Tuploh is made with dry palm leaves but it can also be made from the tender parts of the bamboo.





#### 4. Phatíak/Bamboo basket

<i>Accession No:</i>	2005/47
<i>Sapap/ Material:</i>	Mat Bamboo branches
<i>Beḵnaoic'aḵ' nūtum /Made by:</i>	Ritu Baski, Bishnubati, Birbhum Dist.
<i>Benao aḵan serma/Year:</i>	2005

**Phatíak babotte:** Phatíak dō mať reakko benaoa. Lahare husit dōho akať mať bata dakre miť din lagitko lohōtkaka, ona tayom baťi lekanak muťhanreko jalaña. Noa dō barge khon ututiak dōhoe ar gađa-sođok khon hako halañ lagitko beohara.

**Description:** This type of basket is made of bamboo strips. First the strips are soaked in water for a day then it is knit into a bowl-shaped container. It is used to collect leafy vegetables from the fields and fish from the rivers.



## 5. Patra ar phuruk/Plate and bowl made from leaves

<i>Accession No:</i>	2007/48
<i>Sapaṛ/ Material:</i>	Sarjom sakam, baṛe sakam Sal and banyan leaves
<i>Beḱṇaoi' aḱ' ŋutum/Made by:</i>	Khukumoni Hansda, Ashadullapur, Birbhum Dist.
<i>Benao aḱan serma/Year:</i>	2007

**Patra ar phuruk babotte:** Patra ar phuruk do atoren ayo hoṛko benaoa. Sarjom sakam bir khonko heḱ aḱua ar miṭ-bar din laḱitko rohoṛ ocoaka. Ina baḱe nim careḱteko rok (silai) juta. Noa doḱo rakhi jogaoa ar bochor bhorko beohara. Patrare do daka joma ar phuruke do utu. Bapla-biha, bhandan ar porob-porbasre phuruke do haṇḱiko ŋua.

**Description:** The leaf plates and bowls are normally prepared by the women. The plates are used for keeping rice and the bowls for vegetables. During wedding ceremonies, the performance of death rites and other festivals the bowls (phuruk) are also used for drinking rice beer. Women collect these leaves from the forest and dry them for a day or two and then stitch them together with thin, dry neem twigs. They can be preserved and used throughout the year.



**6. Hotot' bokak karchu/  
Laddle made from Bottle Gourd**

*Accession No:* 2003/49

*Sapaṇ/ Material:* Jelen' hotot' jo  
Bottle Gourd

*Beḵ'naoić'aḵ' nūtum/Made by:* Ritu Baski, Bishnubati, Birbhum Dist.

*Benaḵ aḵaṇ serma/Year:* 2003

**Hotot' bokak karchu babotte:** Hotot bokak do jelen' rohor hotot jo reakko benaoa. Daria nakha renak laḵet oḵokate karchu lekako benaoa.

**Description:** It is made of dry bottle gourd. The thicker part of the gourd is cut and scooped out to make the laddle. It is used during the 'Neem dah mandi' the naming ceremony of a new-born baby. Neem rice is the special food of the ceremony which is served and distributed to the villagers with this special laddle.



## 7. Bulun thailak/Salt bag

*Accession No:* 2002/50

*Sapa'/Material:* Rohor khijur sakam, tale sakam

Dry date leaves, the skin of the branch of palm leaves

*Be'naoic'a' nutum/Made by:* Ritu Baski, Bishnubati, Birbhum Dist.

*Benao akan serma/Year:* 2002

**Bulun thailak babotte:** Bulun thonga do khijur patia reakko benaoa. Khijur patia galankate katia macha onage thailak lekako silai juta. Onare bulunko dohoea ar bhit reko akakaka.

**Description:** Bulung thonga is made from the mat made of dry date palm leaves. A piece of mat is stitched into a small bag to keep salt. The salt bag is hung on the wall.



## 8. Haṭak/Winnower

*Accession No:* 2001/51

*Sapaṭ/ Material:* Maṭ bata

Bamboo

*Beḵnaoićak' nūtum /Made by:* Unkown

*Benaō aḵan serma / Year:* 2001

**Haṭak baboffe:** Haṭak dō maṭ bata reāḵ galaṅkateko benaōa. Santal dō akote haṭak khāclāḵ eman dō bako benaōa. Noa dō 'Malhi'koāḵ kāmī kana. Onko dō maṭ reāḵ samanko benaōa ar Santal ṭhenko ākhriṇa. Haṭak dō hoṛo-caole, guhum, ḍal ematiāḵ ghum laḡiṭko beohara. Ona chaḍa aema lekanāḵ ari-ḷalire hō haṭak renaḵ beohar dō menāḵ gea.

**Description:** Haṭak is made from thin bamboo strips knitted together. Santals do not make hatah themselves. It is the profession of the Mahali tribe. It is they who make the Haṭak and sell them to the Santals. They are mainly used for winnowing food grains like rice, wheat, pulses etc. It is also used for religious and social festivals like in marriages and death rites.





## 9. Daurā/Marriage basket

<i>Accession No:</i>	2003/52
<i>Sapaṛ/ Material:</i>	Maṭ reak laća Inner layer of the bamboo
<i>Beḵnaoic'aḵ ṛiutum/ Made by:</i>	Unkown
<i>Benao aḵan serma/Year:</i>	2003

**Daurā babotte:** Daurā dō bale maṭ reak pañrate benaoka. Bapla okte sindraḍhan jokhan baḥu kuṛi dō jāwāe koraren dada ar kakatakote dāṛareko rakabea. Jāwāe koṛa dō ać kakateṭ ghōṛārey rakabea ar sindraḍhan hoyoka. Daurā dō Santalko laḡiṭ songt gea. Noa dō aema rokomaḵ lilibiciko benaoa. Bapla tayom gharonjren jogaokateko doḥokaka.

**Description:** Daurā is a large basket made of strips of tender bamboo stems. It is very neatly designed, sometimes with various art works. During the Santal marriage ceremony the bride sits in the basket and is lifted up by the groom's elder brothers and uncles on their shoulders. The groom is also lifted up by his uncle on the shoulder to apply the vermilion on the bride's forehead. Daurā is considered sacred and after the marriage it is preserved safely in the family.



## 10. Jhinuk rapak/Roasting oyster shell

<i>Accession No:</i>	2005/53
<i>Sapaṛ/ Material:</i>	Ar baber, Mẽrẽt jhali Straw rope, iron string
<i>Beḱnaoi'aḱ nũtum/ Made by:</i>	Matal Baski, Bishnubati, Birbhum Dist.
<i>Benao aḱan serma/Year:</i>	2005

**Jhinuk rapak babotte:** Jhinuk do ḥariṛ kaera sakamre poṭomkate ar reak baberteko bedhaoa ar mẽrhẽt reak jhalireko reko doḥoea. Sengelko junḍiea ar tarteko ghiriṛ aḱura. Lo cabalen khan rarejok dḥabiḱko doḥoea. Jhinuk do rapakkate cun guṇḍare bodoloka. Cun do thamakur sãoteko raṭaoa.

**Description:** The oyster shell is bundled in green banyan leaves and completely wrapped by straw rope. And it is put in an iron string bag. The string bag is lighted with flame and is swung around in the open with a rope. When the straw is completely burnt it is left to cool and later the roasted oyster shells are crushed into lime powder. This lime is mainly used with traditional tobacco.



## 11. Akbur/Wooden pounder

*Accession No:* 2015/62

*Sapap/ Material:* Kaṭh

Wood

*Beḵ'naoic'aḵ' nūtum/Made by:* Unkown

*Benao aḵan serma/Year:* 2015

**Akbur babotte:** Akhur dō sasañ-mosola emantiak' lahuť ar gunḁai laḡit' sapap kana. Noa dō kaṭh reak' khol lekanak' tahēna, onare kaṭh reak' gurḡute sasañ mosolako rida.

**Description:** It is a barrel-shaped, hollow wooden structure. The upper part is hollow like a bowl in which raw tumeric is ground with a wooden log which has an iron cover. Akhur is used during weddings.

## F. Horok bande/Attire and ornaments







## 1. **Sakom ar ɖɔɖɔ/Silver bangles**

<i>Accession No:</i>	2007/54
<i>Sapaɖ/ Material:</i>	Rupa Silver
<i>Beɓ'naoi'aɓ' nɔtum/Made by:</i>	Unknown
<i>Benao aɓan serma/Year:</i>	2007

**Sakom ar ɖɔɖɔ babotte:** Sakom ɖo rupa reak' tahēna ar ayo hoɓko banar tireko hoɓoga. ɖɔɖɔ ɖo gidraɓo jaŋgareko hoɓokakoa. Sakom ar ɖɔɖɔ ɖo Santalko akote ɖo bako benaoa, jãhãe thenko benao ocoe onko ɖo 'Sakra'ko metaokoa. Sakom ar ɖɔɖɔ hoɓok' ar sãdesre em-cal ɖo Santalko laɓik gorob reak' katha kana.

**Description:** Sakom is made of silver and it is worn by women on both wrists. ɖɔɖɔ is worn by children on their legs. Sakom and ɖɔɖɔ are not made by Santals. Sakom and ɖɔɖɔ can be of different designs with various artistic works. Wearing and gifting Sakom and ɖɔɖɔ is considered a matter of pride and prestige.





## 2. Həsli ar mala/Silver choker and necklace

<i>Accession No:</i>	2007/55
<i>Sapap/ Material:</i>	Rupa Silver
<i>Beĸnaoi'aĸ' nıutum/Made by:</i>	Unknown
<i>Benao aĸan serma/Year:</i>	2007

**Həsli ar mala babotte:** Sakom do rupa reak tahēna ar ayo horĸo banar tireko horoga. Toĸor do gidraĸo jaŋgareko horokakoa. Sakom ar toĸor do Santalko akote do bako benaoa, jähæ thenko benao ocoe onko do 'Sakra'ko metaokoa. Sakom ar toĸor horok ar sâdesre em-cal do Santalko laĸik gorob reak katha kana.

**Description:** A həsli is made of silver and it is worn by women around their necks. It is a solid one-piece ornament, like a choker, with open ends. Different artistic designs are carved on them. Other ornaments that are worn by women are (1) Chandrahar (2) Tikli mala (3) Haku jang malac (fish bone necklace)

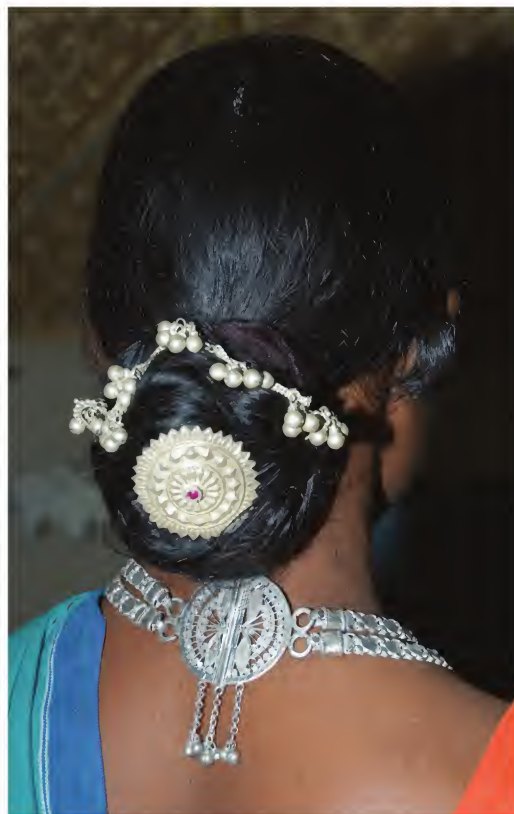


### 3. Taga/Silver armlet

<i>Accession No:</i>	2007/56
<i>Sapaꝑ/ Material:</i>	Rupa Silver
<i>Beḵnaoić'aḵ íutum /Made by:</i>	Unknown
<i>Benao aḵan serma / Year:</i>	2007

**Taga babotte:** Taga do kuꝛi ar ayo hoꝛko horoga. Noa do rupa reakko benaoa. Oka oka do baba hoꝛ hõ jojom ti soporeko horog gea. Taga do aema lekanak' tahēna jeleka – Chap taga, Đuriā taga emantiak'.

**Description:** Taga is made of silver and it is worn by young girls and women around their arm. It is also sometimes worn by men also around their right arm. Taga can be of different designs. There are various kinds of Tagas like (1) Chhap taga (2) durio taga.



#### 4. Sulak/Silver hair pins

<i>Accession No:</i>	2007/57
<i>Sapaŋ/ Material:</i>	Rupa Silver
<i>Beŋnaoi'aŋ ŋutum/ Made by:</i>	Unknown
<i>Benao aŋan serma/Year:</i>	2007

**Sulak babotte:** Taga do kuŋi ar ayo hoŋko horoga. Noa do rupa reakko benaoa. Oka oka do baba hoŋ hō jojom ti soporeko horog gea. Taga do aema lekanak tahēna jeleka – Chap taga, Đuriŋ taga emantiak.

**Description:** Sulak is made of silver and it is worn by young girls and women on their hair-buns. Sulak can be of different designs. There are different kinds of Sulaks, such as (1) Pati Sulak (2) Jhunko Sulak (3) Chapa Sulak.



## 5. Kaṭ ṇakić/Wooden comb

*Accession No:* 2007/58

*Sapaṇ/ Material:* Kaṭh

Wood

*Beḵṇaoi' aḵ' ṇutum/Made by:* Unknown

*Benao aḵan serma/Year:* 2007

**Kaṭ ṇakić baboṭte:** Kaṭ ṇakić do kaṭh reakko benaoa. Noa do laṭu kaṭi' aema rokom reak' tahēna.

**Description:** Kaṭ ṇakić, the wooden carved comb is made in a variety of sizes and designs.



## 6. Kajraṭi/Kohl case

<i>Accession No:</i>	2007/59
<i>Sapaṛ/ Material:</i>	Měrhět
	Iron
<i>Beḵnaoićak' nūtum/Made by:</i>	Unknown
<i>Benao aḵan serma/Year:</i>	2007

**Kajraṭi babotte:** Kajraṭi dō mēřēt reak hako leka neloḵ aenom doḥoe laḡit sapaṛ kana. Noa dō biseskaete baplare baḥu ar jāwāe aḵin soṅgekin saṛ doḥokaḵa.

**Description:** Kajraṭi is a small iron container for Kohl or Kajal (black paste for eye make-up). It is used in the marriage ceremony; the bride and the bride-groom hold onto it throughout the ceremony



## 7. Sindur Khāṇḍi/ Turmeric wedding saree

*Accession No:* 2007/61  
*Sapaṇ/ Material:* Suti kicrić  
 Cotton  
*Beḵṇaoi'ak' nūtum /Made by:* Unknown  
*Benaō aḵan serma / Year:* 2007



**Sindur Khāṇḍi babotte:** Sindur khāṇḍi dō baplare bahu ar jāwāe horok' laḡitko beohara. Noa dō sadage suti reak' aḍi jelen' kicrić kana, bapla lahare berel sasaṇ lahuť gundakate dakreko leohaea ar sindur khāṇḍi dō ona reko tupuia. Bahu kuṛi ar jāwāe koṛaren boehako ona doko tase rohoṛa. Noa dō Santalko laḡit dō aḍi sonot gea.

**Description:** Sindur Khāṇḍi is a long piece of cloth that the bride and the bride-groom wear during the marriage ceremony. Raw turmeric is ground with a wooden log called Akhur (see page 73.) The turmeric paste is mixed in a bucket of water and the marriage saree is soaked in it and then dried by the sister or the nearest female kin of the bride and the bride groom. Sindur Khāṇḍi is considered a very sacred cloth.

## 8. Pañci-pārbhāt /Traditional dress

<i>Accession No:</i>	2007/60
<i>Sapaṛ/ Material:</i>	Suti kicrić Cotton
<i>BeḲnaoić'aḲ' ŋutum /Made by:</i>	Unknown
<i>Benao aḲan serma / Year:</i>	2007



**Pañci-pārbhāt babotte:** Pañci-pārbhāt do Santal kuṛi ar ayo hoṛko bandea. Pañci do jelenḡe tahēna ar banar mucaṛe sutam reak daṣi tahēna. Noa do kuṛiko do cetan hoṛmoreko bandea ar baba hoṛ do noate gunṭhi dḡabićko ḡengaka. Pārbhāt do luṅi leka silaimiṭḡe tahēna, ar kuṛiko do ḡaṇḡa khan cuṭu dḡabićko bandea. Pañci-pārbhāt do jolhako tiṇa. Noage Santalkoak hoṛok-bande kana.

**Description:** Pañci is a long piece of cloth whose both ends are knitted with colourful threads in various designs. It is worn by young girls and women on the upper part of the body from shoulders to knees as a drape. Men use it to cover the lower part of their body from waist to knees. They also use it as a turban. Pārbhāt is a long piece of cloth with both ends stitched together. It is worn from waist to feet by young girls and women. Pañci-Pārbhāt is the traditional Santal attire.





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